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*RELIGION NO LUXURY.**

They be idle; therefore they cry, saying, "Let us go and sacrifice to our God." Exodus v. 8.

It is an old objection to religion, then, as these words of an ancient ruler of Egypt show, that it is a luxury, that busy folk do not need it, that it is the refuge of the idle. The Pharaoh who voices this objection distrusts all religious enthusiasm, he fears dangerous political consequences from it. The Israelite settlers in his realm have proved till quite recently obedient and profitable serfs. But now they have begun to awaken to the meaning of freedom, they feel the throb of a life that is quickened by contact with the living God. The inglorious peace of the past is over. And as Pharaoh contemplates the changing attitude of his once servile subjects, the thought which arises in his mind is that there would be no room for this silly outburst of religious zeal if only the people had enough to do. Therefore he has a simple remedy. Heap on the work, he says to himself, and all will resume its normal peace and smoothness and slavery. And so the order goes forth, "Let there more work be laid upon the men, that they may labour therein, and let them not regard vain words." In other words, religion is for idle folk.

Pharaoh has had not a few who have followed him in this opinion, and in our own day they are still with us. Sometimes they state it plainly, sometimes in less obvious fashion; but the superior person still confides to us that religion is good enough for old women and young children, for dreamers and fanatics, but that for those who are facing the facts of life, for the thought-

* A sermon preached in College Church.

ful and the practical, religion is a very serious handicap. Such an attitude as this does not persist for thousands of years for nothing. Surely there must be something in it. It is worth while considering what that something is.

I

In the first place, let us seek for the *ground of this objection.* Some find that ground in the nature of religion itself; others find it in the grandeur and all-sufficiency of work.

(1) Some object to religion because of its fundamental nature. What is religion? A hundred answers greet our question. Let us select one of these, and that a recent one. "Religion," says Dr. A. S. Peake of the University of Manchester, "is fellowship with the Unseen." And he goes on to point out that this fellowship may be largely emotional, and that, while it is the glory of Christianity to have fused religion and morality into one, this fellowship may have little or no connection with what is moral.

Now, what is the nature of much of the popular religion which we see around us in this country? It is a matter of excitement of drums and crowds and lights. And it touches no chord of conscience, for it takes place in connection with a god who has played a cunning trick, or has been guilty of a grosser wrong.

And what shall we say of the religion of him who passionately delights in it till one reminds him of a debt long unpaid, and thus robs him, as he complains, of his rapturous joy? Or of him who dreamily rejoices in cathedral lights and organ swell, but neglects to provide for those dependent on him the bare necessities of life. If this is all that religion can do, is it any wonder that men object to it? All this is laziness, or at best indulgence in emotion, and the world needs none of that. What it needs is downright hard work. Therefore let there be no more word of religion; let work be all in all.

(2) Some reach the same conclusion from the consideration of work itself. There is something grand about work. What a pleasure it is to pass from the sentimentalist to the man of action; from the man who dreams of his country's freedom to the intrepid leader who secures it at tremendous cost; from the close atmosphere of Rossetti's room to the study of Carlyle where incessant work is being done; from the man who leaves his village at the

first approach of plague to the one who remains to fight it and to stay it. Work is the foundation on which the whole of society rests. Lotus-eaters never founded a single state, but they have wrecked hundreds. The idle man reduces the wealth of all. He is to be excised from the body corporate. He is a degenerate, a danger to every community.

Further work, not meditation is the appropriate expression of our being. Does not our bodily constitution show that? What means our elaborate muscular system save that we must move, act, work? And is it not only as thought expresses itself in action that it gains in clearness and in potency? The inventor dreams but acts upon his dreams. The thinker commits his ideas to paper and a nation is stirred to its depths. The artist sees visions and makes them realities on canvas. Is love happy till it expresses itself in deeds of kindness and self-denial? Look, too, at the achievement of work. It has tunnelled mountains, almost unscaleable; it has bottled up sound; it has fought disease, is fighting it and is ever winning; it has conquered earth and sea, and now bids fair to conquer the air as well.

And what shall we say of the exhilaration of work? One task accomplished leads on to another, and that to another with ever-increasing zest. It is the idle man who is hopeless, not the busy one. The sense of something accomplished, something done, earns more than a night's repose; it earns the inspiration to fresh effort, the bounding joy of 'still achieving, still pursuing.' And if work begets exhilaration, great too is the comfort that it brings in its train. When some deep sorrow has come into your life, do you not thank God that you have your ordinary work to do? Does it not keep you from brooding? Does it not enable you to go on though your heart is well nigh breaking? And as you go on, do you not gain in power to carry your burden, and to rejoice that sorrow, through work, has left you stronger and calmer?

If this, then, is the record of work, does man need anything more? Shall we say—"Go, therefore, and work. Let there be no more word about religion."?

II

That cannot be the final word. For *something more than work is needed.* There was no greater prophet of the gospel of

work in the nineteenth century than Thomas Carlyle. His constant message was, "Do thy little stroke of work; this is Nature's voice, and the sum of all the commandments to each man. Do the duty which lies nearest thee, which thou knowest to be a duty. Produce! produce! Were it but the pitifullest infinitesimal fraction of a product, produce it in God's name. Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called to-day, for the night cometh, wherein no man can work!" But it is this very apostle of the gospel of work who goes on to say, "Two men I honour and no third—first, the toilworn craftsman who conquers the earth, and secondly, him who is seen toiling for the spiritually indispensable." The great preacher of work and duty, then, finds that work is not all. There is room, there must be room, for something more—"the spiritually indispensable," religion, fellowship with the Unseen.

How comes this? For several reasons. It is not work, simply because it is work, that wins our approval. The thief who has long escaped detection owes his immunity to diligent, though nefarious, work. But we should never think of commending *his* work. Few bodies of men are so active in our day as the nihilists, but we do not look to *them* for social salvation. The boy poet Chatterton worked hard at his forgeries but no one thinks of this work as adding to his fame. The child works for hours with brush and paint, and the result of all the labour is a daub. Clearly something more than mere work is demanded. Before we are pleased with any piece of work we want to know in what *spirit* it is done. The elegant, polite letter of a son which has cost hours in its composition will only strike chill to his father's heart, whereas a few lines breathing the spirit of frank and generous love, albeit with not a few grammatical mistakes, will fill the father's heart with joy. And if we must know the spirit of work, before we can commend it, we must also know the *object* for which it is done. What a difference is there between the alchemist of old whose object was the selfish one of seeking to discover that which would transmute base metal into gold, and the scientist of to-day—Pasteur working for years in his laboratory to discover that which would alleviate the sufferings of mankind; Koch, by patient research, invading the territory of fell disease; Kelvin, toiling incessantly for over fifty years and placing

the fruit of his labours ungrudingly at the service of sailor, statesman and investigator.

Work, then, is the great upbuilding, ennobling, exhilarating, comforting power in life. But in order that it may be this, it must be done, first, in the finest purest spirit, and, secondly, for the highest worthiest object. Apart from these it becomes a curse, degrading us from men to machines, from freemen to slaves—as Pharaoh clearly saw.

III

This consideration of work leads us naturally to our third point—*the true place of religion.* For we are now in search of that which will impart the finest spirit to all our work and consecrate it to the highest ends. If we can get that, then our daily work will stand, though obscure it will have truest value, though small it will have its place in a great plan, though commonplace it will be a blessing never a curse. And as we search, we hear a voice saying, "Come unto me all ye that labour, all ye that work." Why had Jesus the right to say this? Because He worked as no one before or since. Through bright day and dull, amidst applause and scorn, in company and loneliness, He worked. Every moment of His life was full, not a moment idle. With never a tinge of despair, but with the fulness of hope, with a beauty of spirit that charmed the thoughtful, and with an object which men have felt ever since to be the true object of life, Jesus worked. His life was crowded with events, with comfort, with blessing, with salvation. And when its close came there were no loose ends. "It is finished", He said, and it was true. Here surely was life complete. And yet three days later it was completer still. For then He had vanquished death; and the fulness of life was His. And He says, "Come unto me, ye workers. Enter into fellowship with Me. Take up your burden, but keep in closest contact with Me." And what happens to us if we do as He asks and enter into the fellowship of Jesus? We are constrained to work. We cannot remain in the company of such a toiler, we cannot look on His face, and dare to be idle. Be the day bright or dark, we *must* work with such a friend. And not only do we work, but we work in the true spirit. The atmosphere of His spirit enshrouds us, and we become possessed by it. The spirit of love, forgiveness, self-denial is imparted to us and,

pettiness, unkindness, harshness draw away from us as perfectly alien.

More than that, we work with the truest end in view. No aimless life is ours, as we walk in the fellowship of Jesus, but one informed with the grandest purpose. "I must work the work of Him that sent me while it is day. The night cometh when no man can work." I am engaged then, in a work that I am to lay before the judgment throne, a work of which I am not to be ashamed, a work which I am to take with me into that place which Jesus is preparing for us, a work that is to last for ever.

"Come unto me," says Jesus. And what answer can we give to Him but this?—"Yea, Lord, we come. Thou dost give us the strong right arm, the abiding incentive, the untiring energy, the dauntless heart, the pure spirit, the dogged perseverance, the companionship that refreshes and never fails. In the work of life we need all these. They are no luxuries; they are absolute necessities. And we find them all in Thee."

So gladly would we place our lives at Jesus' feet this night, ere the morrow's task begins. To whom can we go but unto Him. Please God, our work will be better to-morrow because we love Him better; and our endurance will be the greater because He has taken us into His enduring fellowship.

And when some one shall say to us, "Religion is for idle folks" we shall answer, "Yes, for it is the only thing that will make and keep them busy." And when another will come to us with the old conclusion, "After all, work is best," we shall reply with glad conviction, "Yes, to work for Jesus."

RELIGION AND ROMANTICISM. *

THE subject which we have chosen opens up a vast field of inquiry and all we can hope to do is to suggest some lines on which an investigation into the influence of religious emotion on literary development might profitably proceed. Most of this paper will be taken up with the history of the interaction of religion and literature in mediaeval times, but we hope that this may suggest the application of the same principles of inquiry to more modern periods.

In the literature of a nation we find reflected the life and experience of the nation. Just as the fossil embedded in the rock teaches us something of the past history of the earth, so the language and literature of a nation preserves for us—often in a petrified condition—many evidences of scenes long past in the cultural development of the race. Among the most important factors in the development of peoples is religion. It is a thing universal in its influence touching almost every side of the people's life. This statement applies equally to the peoples of the West and East: in all, religious systems have played a foremost part in deciding the special lines of national progress.

For this reason, we are justified in inquiring what are the special effects of religious movements in shaping the history of European literature. To do so in anything like completeness would necessitate a comparative study of all the literatures of Western Europe, and an amount of erudition to which we make no claim. We have, therefore, limited our inquiry to the influence of religion on English literature and to its influence on one particular tendency in English literature.

To understand the present we must understand the past, for the roots of the present lie buried deep in the past. If this almost hackneyed but often neglected dictum is true in the broad sense, it is specially true of literary history. The literature of no period can be rightly understood by the student who confines his attention to the particular period under consideration. The special conditions of one period are the outcome of movements and influences which often carry us far back into the early development of

* Paper read before the English Association in the Presidency College on 31st March, 1913.

we owe so much, has taught the world, it is the value of beauty and fine art. As Shelley says 'We are all Greeks'; for the foundations of our arts and our systems of philosophy and government are based in Greek teaching. The Greek conception of the beautiful is pervaded and controlled by one ruling idea, and this is the idea of 'harmony' or 'proportion'. It is a principle which governs all Greek thought. It is the conception at the heart of the well-known Greek adage μηδεν ἄγαν 'nothing too much'; it pervaded all phases of Greek life—the life of the home, the life of the state, and the life of the individual. Greek education was grounded on this principle. For the Greek, ideal education consisted in the harmonious development of every power of body and soul—no member or power being developed at the expense of another. The same ideal is reflected in Greek architecture where every part of the building is in perfect proportion and adapted to harmonise with the whole. Their dramatic art and literature were regulated by the same ideal. Greek tragedy, according to Aristotle, should have beginning and middle and end: there should be unity of action—nothing which does not conduce to the working out of the plot: there should be perfect congruency of characterisation. In the rhythm of Greek verse, and in the perfect balance of the sentences in the finest Greek prose we find the same underlying principle. We may call it by various names—harmony, form, decorum, restraint, music—the ideal is always the same. The Greek aimed at this harmonious development in an environment in which everything as far as possible ministered to and satisfied his love of the beautiful. Man was the measure of all things; nature was merely his hand-maiden. The external world was merely the background of the picture throwing into high-relief the characters in the foreground.

Such in brief were some of the ideals for which Greece stood —ideals without which the world would be the poorer and our life impoverished. In them ancient Greece lives on and can never die. Greece transmitted these ideals to Rome. The Romans had but little of the originality of mind so characteristic of the imaginative Greek. Their genius was cast in a severer and sterner mould. 'Gravity,' weight, force of character, were their distinguishing virtues, or rather virtue, for they all imply the same thing. The genius of the Roman lay in law and organization. Rome provided in her magnificent system of provincial administration the channel for the diffusion of Greek ideas to the

modern world. Protected by the Pax Romana, the citizens of the Roman Empire enjoyed most of the advantages and many of the disadvantages of Greek culture. Greek literary criticism had a powerful influence on Latin literary development. Aristotle was the real founder of the science of Literary Criticism. In the *Poetics* he gives a brief and imperfect, but invaluable account of some of the rules which guided the practice of the chief tragic writers in the golden age of Greek Literature. The keen intellect of the Greek was not content with merely feeling that things were beautiful. They asked themselves why they liked them, and endeavoured to place their taste on a rational basis. Thus we have the foundation of the sciences of Literary Criticism and Aesthetics. Rome followed Greece. Just as the greatest of her poets are indebted in almost every direction to the Greeks, so her literary critics—of whom the most important are Horace and Quintilian added but little that was new to criticism. As the Empire declined, men clung more and more closely to the letter of the older treatises on Criticism, long after the spirit had evaporated, until in the cataclysm which followed the inroads of the Barbarians, even the revered arts of poetry fell into oblivion or remained as mere names. The Greek ideal was marked by restraint, decorum, form, and they carried this principle into every department of life. The Roman character possessed the same qualities in a high degree. This side of the Roman is illustrated by the fact that under the Empire, Stoicism was the fashionable creed. But from the centuries immediately preceding the Christian Era, we can see signs of a quickening of the emotional element in Greek and Roman Literature. Stoicism refused to recognise any ethical value in human emotion. But human nature was too strong to be repressed by a philosophical system and as A. E. Taylor puts it "Though Virgil might say 'Desine fata Deum flecti sperare precando' Juvenal was fain to confess that 'the sense of tears is the best part of us.' Neo-Platonism had recourse to a theory of 'the sublimated emotion of a vision transcending reason' as the highest good for man.

To the self-restraint, and self-repression of the Greek and the Stoic, with his haunting fear of incurring the envy of the gods by transgressing the golden mean, were now opposed the ideals of Christianity with its outlet for human emotion. "The words *Jesus wept* heralded a new dispensation under which the heart should quicken and the mind should guide through reaches of

humanity unknown to paganism." The Gospel of Jesus Christ was addressed to the heart as well as to the mind. Mediaeval Catholicism was moved to its depths by the picture of the dying Saviour on the cross. The love of God in Christ gave a new and purifying ideal which exulted and refined the love of man for woman. A. E. Taylor in his most illuminating and suggestive book on the *Mediaeval Mind* emphasises the influence of Mediaeval Theology on the development of human emotion. "The *Song of Solomon* was construed as the bridal of the soul and the passion of the Hebrew woman for her lover was lifted still full of desire to the love of the God-Man by those of sterile flesh and fruitful souls." We do not mean to convey the idea that there was not emotion in the older classical literature. To mention Sappho and Catullus is sufficient to disprove this ; but in paganism the higher souls had striven with all their powers to repress and even remove their emotion. Christianity utilised emotion and gave it an outlet and an aim. It is true, indeed, that in many cases in Mediaeval Catholicism the new emotionalism took refuge in asceticism. Christ had taught that the Kingdom of Heaven was not an earthly kingdom and many of His mediaeval followers sought to win it by self-abnegation. This led to monasticism. The ascetic side of Christianity was in harmony with Stoicism, and there probably was often but little difference between the pagan stoic and the Christian monk. Monasticism as a system may be said to date from the fifth century. It impressed upon the church the old Roman virtues of order, law and regularity. The monk and the nun devoted themselves to a profession which bounded all their desires. They were wedded to Christ. "The old pagan passion was recast by love for Christ and directed to the highest good. Human love received new inspiration from the love which came with Christianity." Love of beauty had been the deepest passion of the Greeks, but for the Christian the flesh became a veil through which shone the beauty of the soul.

Such was the condition of things in Europe at the beginning of the Middle Ages, when the Northern races came into close touch with Latin Christianity. They had inherited very different traditions from their wild and savage forefathers in the North lands. Now they came into contact with a civilization much more advanced than their own. A great many things in the new system of culture to which they were now introduced were

strange and foreign. Christianity itself was utterly alien from the genius of the Germanic tribes. It required the lapse of a long period before its full significance could be fully grasped by them. Before it could awaken the emotional side of their natures it had to become part and parcel of their mental stock and be interwoven in the texture of their daily life. At first it was something inorganic, super-imposed from without. Men reasoned about the love of God, but as yet there was none of that passionate devotion which 'trembles in the words of Bernard and makes the life of St. Francis a poem.' Latin Christianity was not yet emotionalised; the great task of the Middle Ages was to be, in A. E. Taylor's words, 'to imbue Latin Christianity with the human elements of love, fear, and pity.' This was manifested in manifold ways. "The tears of Peter Damiani are not like the love of the God-man in St. Bernard; St. Francis' love for Christ and love of man is again different and new; and the mystic thought-shot visions of a Hildegarde of Bingen are as blue to crimson when compared with the sense-passion for the bride-groom of a Mechthild of Magdeburg."

This emotional development can be most clearly traced in the development of the Latin hymns. In the earlier hymns we have but little passion. They are more concerned with doctrinal points. It required the religious revival of the eleventh and twelfth centuries to give them their full emotional power.

It is then we get hymns like :—

* "Salve, caput cruentatum
Totum spinis coronatum"

Which inspired Paul Gerhardt's hymn

"O Haupt voll Blut und Wunden
Voll Schmerz und voller Hohn."

A similar hymn is St. Bernard's :—

"Iesu dulcis memoria
Dans vera cordi gaudia
Sed super mel et omnia
Eius dulcis præsentia

---

* "O sacred Head once wounded
With grief and pain weighed down
How scornfully surrounded
With thorns, Thine only crown.

* * *

Lord make me thine for ever
Nor let me faithless prove
O let me never never
Abuse such dying love."

Nec lingua valet dicere
Nec littera exprimere
Expertus potest credere
Quid sit Iesum diligere."

Christianity exercised a formative influence on the profane culture of the Middle Ages. The religious emotional development had a deep and abiding influence on the secular. By Christianity the emotional capacity of the nations of Europe was deepened. By Christianity the relationship of man and woman was idealized. The reverence paid to the virgin mother of God was shared by women generally. This change of attitude is constantly reflected in the mediaeval Romances of Chivalry. Man's love for woman was transformed and transfigured under the influence of the new ideals.

The boundless love of God transported men far beyond the old Greek ideal of μηδὲν ἄγαν or the Stoics 'golden mean.' All restraint on this side was cast aside, and men and women in religious lyrics gave full rein to their passionate longing for God.

The hymnology of the later Middle Ages had a powerful influence on the development of the secular lyric. Christianity had introduced the principle of love unbounded and unrestrained and it was not always confined to God as we see from romances like that of Lancelot and Guinevere. That the step from the religious to the secular was but a short one may easily be seen in the little poem by an unknown German singer :—

* " Dû bist mîn, ich bin dîn :
des solt dû gewis sîn
Dû bist beslozzen
In mînem herzen :
Verlorn ist das Slûzzelîn
Du mucst immer drinne Sîn."

This poem may have been written to celebrate the devotion of the saint to the virgin, but it is equally suitable as an expression of the love of man for woman. " Many a mediaeval woman felt a passionate love for the spiritual bridegroom. Its expression, its suggestions, its training, might transmit power and passion to loves of very mortal men, while from the worship of the Blessed

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* Thou art mine : I am thine
Of this shalt thou be sure
Thou art locked up
In my heart
Lost is its little key
Therein must thou ever stay.

Virgin expression of passionate devotion might pass over into poems telling of man's love for woman." This is what really happened. Many a passionate expression of devotion for their love lyrics was borrowed by the Minnesingers of Germany and the Troubadours of Provence from poems or hymns composed in honour of 'Our Lady.'

The awakening of the emotions set men's hearts free from the trammels imposed on outward expression by the external authority of the church. This line of development reached its zenith in the rapturous, ecstatic visions of the mediaeval mystics. What is left of the old classical restraint imposed by the Greek precept 'nothing in excess' in lines like :—

> * "Ich sturbe gern von minnen, moehte es mir geschehen,
> Denn Jenen den ich minne, den han ich gesehen
> Mit meinen lichten ougen in miner sele stehen." ?

And what is true of Mechthild of Magdeburg applies also to Eckhart, Suso, Tauler and other German mystics as well as to later Catholic mystics like St. John of the Cross and Molinos. Mysticism provided a way of escape for the soul from the cramping restrictions of Scholastic theology and philosophy. Through the mystics the religious revival of the twelfth and thirteenth centuries is linked with the Wesleyan Revival of the eighteenth century. The connecting link is to be found in Spangenberg and the Moravians. Indeed many of the hymns of the Methodist Revival are translations by Wesley from later German mystics like Gerhardt and Tersteegen who were themselves strongly influenced by the early mystics of the fourteenth century. A strong spiritual kinship exists between John Wesley and the mediaeval English mystic Richard Rolle of Hampole.

To trace the effect of the writings of German mystics on the continental Reformation, and the effect of this event on English Literature is beyond our task. But we do think that all along in the humbler ranks of society there was always less or more of this strain of religious enthusiasm, which only required the Evangelical Revival of the eighteenth century to lift it into prominence. Men like John Bunyan and George Fox, the Quaker, showed but little respect in their writings for the canons of Neo-Classicism. How the Renaissance brought about a revival of interest in the classics, how the critical writings of Aristotle,

* I would gladly die of love, might that be my lot; for Him, whom I love I have seen with my bright eyes, standing in my soul.

Horace, Quintilian and Longinus were eagerly restudied by European scholars like Minturno, Castelvetro, the Scaligers and Heinsius; how their critical treatises became in turn 'Digests' of rules and methods to be followed by all who aspired to fame in literature, and were translated or paraphrased in England by men like Wilson, Sidney, Puttenham; how Neo-Classicism overcame Romanticism, thanks to the genius of champions like Ben Jonson and Dryden; and how finally the cast-iron creed codefied in the *Essay on Criticism* was imposed on the eighteenth century by Alexander Pope is too long a story to tell here. It is enough to say that at the beginning of the eighteenth century English Literature was completely under the domination of an inflexible critical code, which while in most respects keeping to the letter of the principles of ancient Classicism had lost most of the spirit. The literature of the day only reflected the life of the time. The social etiquette of the day held up 'decorum,' 'correctness' as the ideals in conduct. Enthusiasm was a thing to be avoided. Passionate emotion seems to have become almost extinct, *Nil admirari* was the fashion of the day. Man had lost the faculty of wonder, because he believed that there was nothing left in the world to wonder at. The mental life of the time was enchained by a cramping intellectualism which is best reflected in works like Pope's *Essay on Man* or Bolingbroke's *Essays*. Religion was in the same case. The Church of England had lost its hold on the religious life of the nation. Theology had become a kind of rationalism. Just as in the early Middle Ages, men reasoned about the love of God without allowing their beliefs to influence their conduct. The Church of England needed to be emotionalised, and to do this was the task of the Evangelical Revival. The religious movement of the eighteenth century has well been compared to a vast subterranean river of sentiment, which was not indeed confined to one nation, suddenly bursting its way to the surface and overflowing all sides of national life. *"Au fond, le romantisme, dans le domaine de l'art et de la littérature, manifeste la même réaction de l'imagination et de la sensibilité contre l'intellectualisme exclusif et étriqué de la génération précédente."

* Romanticism in the domain of art and literature represents what is fundamentally the same reaction of the imagination and sensibilities against the exclusive and cramping intellectualism of the preceding generation. Leger—*La Jeunesse de Wesley*, p. xiv.

It is now high time to attempt to define what we mean by 'Romanticism.' Critically it is the antithesis of 'Classicism.' Classicism stands for authority in matters of taste; Romanticism stands for freedom; Classicism regulates or reduces its pleasures to rule; Romanticism refuses to be dictated to and seeks its pleasures everywhere, nothing coming amiss to it. The romantic spirit is full of adventure; it is the spirit of the knight-errant—the knight-errantry of the soul, or of the intellect. It refuses to be bound by any other law than the law of its own nature. Romanticism says to the soul like St. Augustine, 'Dilege et quod vis fac.'

And so just as we find in mediaeval mysticism an expansion of the soul which the external authority of the Roman church was unable to control, in much the same way we find in the religious mysticism of the eighteenth century something which Mr. Pope, Mr. Warton and Dr. Johnson found beyond their power to control. The new emotionalism demanded a lyric expression, which it first found in the hymns of the Evangelical Revival—especially in those of the Wesleys, Cowper and John Newton. Signs of the revolt soon began to spread. Lyricism was developed. It is interesting to note that the commencement of the Methodist propaganda coincide with the first novels of Richardson, to whom Rousseau owed so much.

A thorough investigation of the literature of the 18th century with the object of tracing the influence of the Methodist Revival on the literature of the time would, I believe, yield interesting results. I believe, indeed, that two such studies exist—one in German and the other in English, though I regret to say I have seen neither.

One might go on to inquire how far the revival of the belief in the supernatural and its employment as a literary engine by Coleridge may be traced to the Religious Revival, and also trace the effect of the Oxford movement with its mediaevalism as a powerful solvent of Neo-Classicism, but those tasks we shall leave to some other member of the English Association.

S. J. CRAWFORD.

THE MOVEMENT FOR A NEW TAMIL LEXICON.

THE project for a new Tamil Lexicon originated in a meeting of the Ceylon Sub-Committee of the Tamil Christian Literature Committee, held on February 28th, 1905. The secretary of that Sub-Committee was the Rev. J. H. Dickson, a member of the American Ceylon Mission and this Mission is the proprietor of Winslow's *Tamil-English Dictionary*. At this meeting the question of revising and re-printing *Winslow* was raised and the Sub-Committee expressed the opinion that the work should be taken in hand at once, and instructed their secretary to write to the Rev. H. Gulliford, secretary of the Christian Literature Society for India, enquiring whether the C. L. S. would be prepared to assist in the work, and if so, to what extent.

Mr. Dickson, as a member of the Mission having the copyright of *Winslow*, added that his Mission would be prepared for any equitable arrangement, chief of which was that the work of printing be done in Ceylon by the Amercian Mission. At the same time he added, "We have not however any scholar here who could be entrusted with the work; for that we must look to India."

The plan was received sympathetically by the C. L. S. and in a letter dated the 23rd March, 1905, Mr. Dickson suggested the following plan in outline:

(1) The C. L. S. and the American Ceylon Mission to form a sort of joint-stock company for the revision and printing of the dictionary.

(2) The American Mission to be prepared to put Rs. 5,000 into the scheme; and the C. L. S. to take care of the balance; the proceeds to be divided on the basis of the respective sums put into the scheme.

(3) The reviser-in-chief to be an Indian; and to be assisted by a Jaffna man in order to get the best result.

(4) The edition to consist of one thousand copies and the book to contain not less than one thousand pages.

The man suggested as reviser-in-chief was the Rev. J. Lazarus (now Dr. Lazarus). In 1905 Mr. Dickson said, "I do not think Ceylon can supply the Englishman acquainted with Tamil to look to the English side; we can however secure the

expression of the views of the Syndicate on the subject of utilising the materials collected by Dr. Pope. In response to this the Syndicate secured memoranda from the Rev. Canon Sell, D. D., and the Hon'ble Sir S. Subrahmanya Iyer, K.C.I.E. These memoranda were forwarded to the Director with the endorsement of the Syndicate on the 9th October, 1905. Canon Sell made a clear statement about the publication of a Telugu-English Dictionary and then gave the following as his conclusion, *viz*:—

The work can only be done

(1) entirely by Government, including publication; or

(2) by a Government grant for the whole cost of editing and a proportion of the cost of publication. Approximately I should put the cost at

	Rs.
(a) chief reviser	5,000
(b) three assistants Rs, 1,000 each	3,000
(c) one-third of cost of publication of 1,000 copies, say ...	2,000
	10,000

The following is the memorandum of the Hon'ble Sir S. Subrahmanya Iyer:—

"It is scarcely necessary to say that a standard Dictionary of the kind recommended is a decided want. The compilation and publication of such a work is unfortunately not within the means of private publishers. But the probable cost of such a work is, as shown in the Rev. Canon Sell's memorandum, comparatively trifling when considered with the value of such a Dictionary to the people and to the Government. At this moment I believe that the Madura Sangam is engaged in the publication of a Tamil Dictionary which contains appropriate quotations, a special feature of the proposed Dictionary. The work under publication was compiled by Mr. Kadirvelu Pillai, a well known Tamil scholar of Ceylon, and from a printed part thereof beginning with the first letter of the Tamil alphabet, which I send herewith, it is clear that the materials collected by Mr. Kadirvelu Pillai are of high value. I think those materials should be utilised along with those of Dr. Pope, and I am sure the Madura Sangam which is bringing out Kadirvelu Pillai's work will gladly co-operate in the publication of such a work as that recommended by Sir F. Nicholson."

(Signed) S., SUBRAHMANIA, 5-8-05.

In the following December Mr. C. A. Paterson, M. A., LL.B., Registrar of the University of Madras, addressed Dr. Pope and called forth from him the proposals that were accepted by the Government. In the mean time, *e.g.*, in the early part of 1906, the writer, on his way to America, visited Dr. Pope in Oxford in order to see how far his materials could be secured for the benefit of the Tamil country. He also carried with him a letter from the American Ceylon Mission authorising him to make arrangement for co-operation in the use of Dr. Pope's work and Winslow's *Dictionary*. He found that the interest in the work manifested had stirred up the venerable scholar to undertake the work himself, provided he could secure a competent assistant, who should be able in the end to take his own place and bring the work to completion. Had Dr. Pope succeeded in his plan, the result would have been a Pope's *Dictionary*, the climax of Dr. Pope's splendid series of volumes, but hardly the type of Lexicon that was contemplated in India. Such a Lexicon must necessarily be produced in the atmosphere of the Tamil country itself.

However, Dr. Pope under date of the 22nd June 1906 addressed the Registrar of the University of Madras as follows:—

I. "Mr. Chandler, representing the American Missionary Society, came to Oxford, and the secretary to the delegates of the Oxford Clarendon Press, together with Sir William Markby, who may be considered as the representative of the University, had a conference. The results of that conference are the following suggestions:—

(*a*) There will be no question of copyright in regard to *Winslow*.

(*b*) If the work is to be done in Madras, Dr. Pope's collections will, for various reasons, be useless.

(*c*) The Oxford Clarendon Press is willing, under reasonable conditions, to undertake the desired publication, the result of which will be, as the specimen sent shows, a work that in style of publication will be parallel to the other great dictionaries issued, or now issuing, from the Press, such as Liddell and Scott, Skeat and Murray.

(*d*) For this purpose, Dr. Pope is prepared to give his whole time and energies, for what remains to him of life. It seems probable that he may be able to see such a portion of it published, as will, with the materials he has collected, render it fairly probable that the whole work can be successfully carried out.

(*e*) The question of ways and means is of course a serious one. The provision for Dr. Pope himself must be left, for the time, in abeyance. It will be absolutely necessary however to give him a sub-editor, a whole-time man, who will require not less than £300 a year, guaranteed for 5 years. If it can (as seems probable) be arranged, that the sub-editor who, when necessity arises, should become the chief editor, can also succeed to the University Lectureship of Tamil, there will be no difficulty in obtaining a suitable person, who of course would be carefully trained to the use of the materials in hand, and the general method of the work. For some time his work will be very much that of a pupil as to dictionary work.

(*f*) Not less than £100 a year will be required for a subordinate who must to some extent be a Tamil specialist.

(*g*) The hope is expressed, that if the Madras Government and University consent, application should be made to the India Office for such further aid as will enable the Press to undertake the printing and publication of the book.

II. I may add, that the work is at that stage, where native assistance is no longer essential. All that learned natives could do, was done under Dr. Winslow's direction. Authoritative editions of the great Tamil Classics are in our hands. They have been analysed and provided with special lexicons and concordances. And, in fine, those concerned must confide the work in its literary aspect to myself; and as to the style of publication it must be left in the hands of the Delegates of the Oxford Clarendon Press, who will not disappoint those that rely on them.

III. You will see that what is asked of the Madras authorities is; (*a*) This full confidence; (*b*) A sum of £2,000 distributed over five years.

The result will be an edition of 2,000 copies of a thoroughly well-printed and much-needed book."

The Government accepted the proposals of Dr. Pope in October 1906, and guaranteed a contribution of Rs. 6,000 a year towards the cost of such publication, stipulating that fifty copies should be placed at their disposal free of charge on completion of the work, and asking for an annual report of progress made towards the completion of the work. The matter seems to have gone no further than this.

On December 26th, 1906, Dr. Pope wrote to Mr. Gulliford—"I am afraid that this project will hardly be carried out. It

seems as if my advanced age would render it impossible for the Press to take the risk. I have accumulated large stores of materials but they are of such a kind that 'the gift without the giver would be base.' If then the Jaffna Committee republishes the Lexicon, I imagine that quite fundamental alterations will have to be made, and in that case, I could see the proofs. I might be able to add somewhat, and especially insert references to classical Tamil works."

Dr. Pope died in February 1907, and the matter hung fire for more than a year. But the convener of the Tamil Literature Committee, the Rev. A.C. Clayton, did not allow it to be dropped. In 1908 he asked the Madras Branch of the Christian Literature Society whether they would be prepared to publish a revised edition of Winslow's *Dictionary* if the manuscripts were given to them properly edited. The Society resolved to undertake the work, provided that no costs for editorial work be incurred. The General Committee in London also agreed, provided the Tamil Literature Committee, through its convener, would guarantee the sale immediately on publication of 200 copies at Rs. 20 per copy.

The Government was now approached with a new proposal:

(1) that the Tamil Literature Committee be recognised as a responsible body for the production of the Dictionary;

(2) that this body nominate a responsible editor-in-chief, who would give most of his time to the Lexicon;

(3) that a small body of workers be nominated for the general supervision of the work in connection with the editor-in-chief;

(4) that Government make the same grant-in-aid that had been offered to Dr. Pope.

Again the matter hung fire, this time for at least two years. Whatever had happened at home, two elements in the problem remained constant, *viz.*, the favourable attitude of the Madras Government, and the value of Dr. Pope's materials if they could be obtained. As late as the 6th August 1910 the writer made an effort to find out where those materials were through Dr. Wickremasinghe of Oxford. Hardly was the ink dry on the letter to Dr. Wickremasinghe when it came to the writer's knowledge that the materials had been brought out to Madras and deposited in the Oriental Manuscript Library by Dr. Pope's son, Mr. Van Someren Pope. On being approached Mr. Pope wrote, among other things: "I am ready to place all my father left in the

hands of any one who will examine it, and if the material is worth having, will use it."

Here was a new opportunity, and it led to the third plan for the production of a Tamil Lexicon, the one which is now in operation. The proposal, which was approved by Government 16th January 1911, was the formation of a Committee of five, one to be nominated by Government, one by the University of Madras, one by the Tamil Sangam of Madura, one by the Missionary bodies in Ceylon, and one by the Missionary bodies of Southern India. It required the full-timed paid services of one member of the Committee.

In due time the following members were selected respectively by the bodies named, viz:—M. R. Ry. Rai Bahadur M. Rangachariar Avl., for the Government; M. R. Ry. Rao Saheb T. Ramakrishna Pillai Avl., for the University; M. R. Ry. Pandithorai Thevar Avl., for the Madura Tamil Sangam; Rev. A. C. Clayton for the Missionary bodies of Ceylon, and Rev. J. S. Chandler for the Board of Tamil Christian Literature. This Committee were requested to meet and select their own Chairman and present proposals for the conduct of the work to the Government, which was done 7th October 1911. Mr. Pandithorai Thevar was not able to be present at that meeting, and died soon after. The vacancy was not filled pending the consideration of the whole plan by the authorities in India and England. At last it came out that a modified scheme had been formulated entrusting the supervision of the work to the University of Madras. The Syndicate of the Madras University was empowered to fill vacancies on nomination of the Lexicon Committee, the four members of the Committee being approved. There was an unmistakeable demand among literary people for the addition to the Committee of M. R. Ry. Mahamahopadhyaya V. Saminatha Aiyar Avl., and the Committee and Syndicate cordially responded to this demand by the appointment of this gentleman to the vacancy. The work was commenced 1st January 1913, the office being temporarily established in Madura. The Committee were fortunate in being able to secure the services of Pandit M. Raghava Iyengar Avl., who had worked in the Tamil Sangam for eight years and was the editor of their magazine, *SEN TAMIL*. Much interest has been shown by Tamil Societies in all parts of the country, and much material is available in the way of glossaries and dictionaries produced since Dr. Pope's time. The interest is not confined to

India, but has manifested itself in Oxford as well. It would be a valuable help to have the co-operation of Western scholars; and this will be sought so far as it does not lead to extend the limits of five years in time and one lakh in money, which have been set for the completion of the work. Thirty or more gentlemen representing various phases of Tamil scholarship and the different areas of the Tamil country, have been invited to be Honorary Literary Associates. These are not expected to have large portions of work assigned to them, as if they were employed Pandits, but will be asked to give special information in regard to special subjects in which they severally are experts. In this way it is expected that the heavy work of the Committee and its Pandits will receive fulness and accuracy through the friendly aid of these Associates. The cordial interest and promise of co-operation from all parties concerned are very encouraging and will be a great help to the successful accomplishment of the work.

J. S. CHANDLER,
Chairman.

ANTHROPOLOGY OF THE SYRIAN CHRISTIANS—III.

HISTORY OF THE SYRIAN CHURCH FROM THE REVOLT AT COONEN CROSS.

THE news of the revolt at Coonen Cross* reached Rome, when Pope Alexander VII sent a party of Carmelite monks to win back the Syrians to the Roman fold. They came by the Persian Gulf, and arrived at Pālur near Chāvakād on the 22nd of February 1657, and succeeded in their attempts to a considerable extent. Eighty-four churches returned to their protection, and only thirty-two remained under the Syrian Archdeacon Thomas; but the capture of Cochin by the Dutch in January 1663, completely changed the situation. These new masters ordered all Roman Catholic ecclesiastics out of their territory, and the Syrian Clergy and their followers were left unmolested on condition that they would pay no allegiance to the King of Portugal. Gradually the Carmelite fathers returned to work among the Syrian Christians but the Dutch took no notice. Permission

* Round the Coonen Cross in Mattānchery in Cochin, the Syrians assembled one day in 1653 and took an oath, that they were done with Portuguese Bishops and would never again acknowledge them.

was given to erect a church at Chakkiat near Ernakulam, and this was the first church of the Carmelite fathers in Cochin. According to a decree dated 1st September, 1698, from the Senate of Amsterdam, Peter Paul, the nephew of Pope Innocent II, and the Archbishop of Ancyra, who entered the Carmelite order, got, through the influence of the Emperor Leopold I, permission for one bishop and twelve Carmelite priests to reside in the territory but not in Cochin.* By this arrangement, other bishops also were allowed to reside at Verapoly. From this time for the next two centuries the Carmelite mission prospered and the Vicar Apostolic of Verapoly has since then practically governed the Roman Catholics and the Romo-Syrian communities in Malabar, Cochin and Travancore. In virtue of the *jus patronale* the King of Portugal still appointed Archbishops of Cranganore and Bishops of Cochin; but their jurisdiction was confined only to the Portuguese territory, and with the rise of the Dutch power it virtually ceased to exist. With the beginning of the British supremacy the struggle between the Portuguese and the Jesuit Archbishops of Cranganore and the Carmelite Vicars of Verapoly broke out again and this was brought to a head by the Papal Bull *Multa Praeclarc* of 1838, which put an end to the Sees of Cochin and Cranganore, and placed them under the Archbishop of Verapoly. Matters were finally settled by the Concordat of 1886 between Pope Leo XIII and the most faithful King, and this defined the limits of the jurisdiction of the rival priests and gave the rule of the Romo-Syrian community of Malabar to the Archbishop of Verapoly. In 1868, to govern the Romo-Syrians as distinct from the Roman Catholics, an assistant to the Vicar Apostolic of Verapoly was appointed; and he was replaced in 1896 by three native Syrian priests, who were consecrated Vicars Apostolic of Trichur, Ernakulam and Changanassery. Very recently another Vicar Apostolic was appointed for the Southists at Kottayam.

THE JACOBITE SYRIANS.

THE Jacobites are the representatives of Monophysitism. They are named after Jacob or Jacob Zanzalus surnamed Al Bardai, which is derived either from Barda, a city in Armenia, or, as is generally assumed, from a sort of felt which the Arabs call

* *Travancore Manual*, Vol. II, pages 189-190.

"barda" used for saddle cloths which he wore as a beggar. * He was born at Tela known also as Constantina, fifty miles from Edessa, towards the close of the fifth century, and was brought up in a monastery where he was educated in Monophysitic theology, and Greek and Syrian literature. Disciplined with severe asceticism, his fame as a "monk miracle-worker" rapidly spread. He had all along led the life of a shrinking recluse when be was suddenly called to a career of great activity. He was ordained to be the Metropolitan of their church. He visited Asia Minor, Syria, Mesopotamia, and Persia, where he introduced his doctrines, ordained the clergy for his party, and gave them a patriarch for Antioch as their superior. For more than thirty years he continued his labours with great success till his death in 578 A.D. He was an unambitious man, an enthusiastic evangelist and an indefatigable peace-maker. It was by his ordination of Sergius as successor to his master that the heretical succession was kept up.

To give an account of the rise and progress of the Jacobite Syrians, it is necessary to go back to the great Eutychian Controversy in the fifth century concerning the constitution of the person of Christ. The leader of the controversy was an old monk, Eutyches, a man of no breadth of mind or depth of insight. He held that Christ after his incarnation, had only one nature which was the nature of 'God become Man.' In other words it may be said "God was born, God suffered, God was crucified and died."† Dioscurus, Bishop of Antioch (444-451 A. D.), was the leader of this Monophysite (one nature) party. Eutyches, attacked by Theodoret, was deposed by a synod at Constantinople (448 A. D.), which declared that Christ after his incarnation consisted of two natures in one substance and one person. This belief was upheld by Leo I, Bishop of Rome (440-461 A. D.). In 449 A. D., a Council was held at Ephesus, and it absolved Eutyches on repeating the Niocene creed, but deposed and excommunicated Theodoret and Leo. Its decrees were ratified by the emperors Theodosius and Valentinian. After further intrigues, the fourth Œcuminical Council was held at Chalcedon in 451 A. D., and was attended by 600 Eastern Bishops and by two delegates sent by Leo of Rome. The proceedings of the Synod at Ephesus were annulled.

* *The Greek and Eastern Churches*, International Theological Library, page 500.

† *Judaism and Christianity*, pages 267-68.

Dioscurus and Eutyches were banished, and the Niocene creed was adopted with an addition which acknowledged Christ "in two natures without confusion, without severance, and without division."

The Chalcedon declaration was at once impugned widely, and its opponents, who maintained the oneness of Christ's nature though acknowledging that it was composite, were called Monophysites. They proclaimed that "God has been crucified" and altered the Catholic *sanctus* to this form: "Holy God! Holy Almighty! Holy Immortal! who has been crucified for us, have mercy upon us!" This led to new commotions and divisions, and all attempts at compromise failed. The party gradually died out within the Empire, though it actually remained active beyond it in the Coptic, Syriac, and Armenian Churches with Jacobus Bardeus as the founder. The head of the Church called the Patriarch of Antioch lives at Diarbekir. This title is claimed by no less than three church dignitaries. The members and the clergy are very illiterate and ignorant, but the Syro-Jacobite liturgies are very numerous. No fewer than forty-one are described by Neale. Their superstition is more abject, their fasts more rigid, their internal divisions more numerous and their doctrines are remote from the precincts of reason.*

The West Syrians or natives of Syria proper to whom the Syrians of these parts trace their origin became Monophysites through the influence of the Patriarch of Antioch.

From the middle of the fourth century for about a thousand years the Christians of Malabar were in a state of spiritual distress and indiscriminately applied for bishops to one of the Eastern Patriarchs who were either Nestorian or Jacobite.† "For a thousand years from the fifth to the fifteenth century," says Sir William Hunter, "the Jacobite sect dwelt in the middle of the Nestorians in Central Asia; so that at the requests of the Syrian Christians of Malabar, both Nestorian and Jacobite bishops seem to have come to Malabar, and their teachings were indiscriminately accepted by the natives." It may be said, that these credulous Christians imbued with the primitive forms of Christianity were too ignorant of the doctrinal differences to be in a position to distinguish between Nestorian and Jacobite forms of Christianity. Reference is made to the arrival in India

* *The Syrian Church in India* by George Milne Rae, page 268.

† The accuracy of this statement is exceedingly doubtful.—Ed.

of a Jacobite Bishop, in 696 A. D. and of two Nestorian Bishops, Mar Japor and Mar Aprot in 896 A.D., and they are said to have interviewed the native rulers and travelled through the country, built churches and looked after the affairs of the Syrians.

Very little is known concerning the history of the Syrian Church in Malabar prior to the advent of the Portuguese, whose conquest and conversion became so distasteful to the Syrians that it terminated in the revolt of the Coonan Cross in 1653. Since that time they have been governed either by native bishops consecrated by those sent by the Patriarch of Antioch or by the native bishops themselves before their death. Archdeacon Thomas was their first Métran or native bishop. He was elected by the people but did not receive episcopal ordination. But in the year 1665 Gregorius, the Jacobite Metropolitan of Jerusalem appeared among the Syrians of Malabar, who were at that time without a consecrated bishop, communications with the Catholicos having broken down. He seemed to them to be sent by Providence in answer to their prayers, and duly consecrated Thomas under the title of Mar Thomas I. at the request of his flock, in spite of the fact that the Metropolitan was a member of another communion which stood in the relation of mutual excommunication with the Church. Gregorius remained in the country administering the Church conjointly with Mar Thomas. Thus the Nestorian Church in India passed under the Jacobite rule voluntarily and apparently without any consciousness of the irregularity of its action. "No plainer proof" says W. F. Adeney "could be had of the condition of indifference to which it had arrived." So things went on to the end of the century without any confusion or clashing of customs.* Mar Thomas I. was a member of the Pakala-Mattam family held in high repute and veneration as one of the Brahman families, the members of which were believed to have been converted and ordained by St. Thomas himself. This family continued to supply the Métranship till 1815, when it was supposed to have become extinct. This hereditary succession is, in the opinion of some, a relic of the Nestorian practice. "The earliest converts were high-caste Hindus, among whom the succession of a brother or nephew might quite as well be a relic of the Hindu custom. The Métrans had properties, and they

* *The Greek and the Eastern Churches*, page 530-31.

were careful in securing the succession for their brothers or nephews. Mar Thomas I. was succeeded by Mar Thomas II., who was killed by lightning. His nephew became Métran as Mar Thomas III. and held office for two years. Mar Thomas IV., his successor, remained in office till 1728. The last two bishops are said to have been consecrated by Bishop John, a scholar of great repute, who with another bishop Basil came from Antioch in 1685. Thus the Syrian Church was governed by a succession of prelates, some of whom attempted practical reforms but never excited any theological interest in their own peculiar tenets. "Evidently theology" says W. F. Adeney, "was dead in the church, and the vitality of the church was not very vigorous."* But a silent current was flowing towards the Jacobite position. This is proved by what happened in the eighteenth century when Mar Gabriel, a Nestorian Bishop, came to Malabar. Neither the Métrans Mar Thomas IV. nor his successor Mar Thomas V. nor his people would acknowledge him, nor permit him to preach in their churches; for he was a man without any definite creed, and professed himself to be a Nestorian, Jacobite or Romanist according as one or the other best suited his purpose. But this prohibition might have been more due to his polemical views than to any objection to his heresy, for he was an implacable enemy of the Jacobites. He was nevertheless able to detach a small following of the Syrians whom he brought back to their old Nestorianism. The consecration of Mar Thomas V., by Mar Thomas IV., was held to be invalid. The Christians looked to the Dutch for help, but were disappointed. They had then recourse to a Jewish merchant Ezekiel, who undertook to convey the message to the Patriarch of Antioch. Mar Ivanus, a man of fiery temper, was brought from Bassorah. He interfered with the images in the churches and this led to violent quarrels from which followed his sudden departure from the country. Through the Dutch authorities at Cochin, a fresh requisition was sent to the Patriarch of Antioch, who sent three bishops, Basil, John and Gregory. In 1761, Mar Thomas V. consecrated his successor as Mar Thomas VI. About the same time Gregory consecrated one Kurilos, the leader of the party that resisted the rule of Mar Thomas VI. This again led to violent disputes and quarrels, which came to an end by the flight of Kurilos, who

* *The Greek and the Eastern Churches*, page 531.

founded the See of Anjur, north of Cochin, and became the first bishop of Thozhiyur. Mar Thomas VI. was consecrated by the bishops sent by the Patriarch of Antioch under the title of Dionysius I. known also as Dionysius the Great, owing to his considerable influence, great administrative capacity and the long government of his diocese for more than thirty-seven years. It was on this occasion in 1770, that a Métran was ordained by a Jacobite patriarch. Thus in regard to orders, there are grave doubts concerning the state of priesthood of the Syrian Church in India. It would appear that ordination in many cases has been irregular. *

A new chapter in the history of the Syrian Church opens with the introduction of the English influences under the auspices of the Church Missionary Society. At first the native Métrans welcomed the co-operation of the missionaries; but later on a hostile spirit was manifested towards the foreign intruders. In 1809, there was an interview between Dr. Buchanan and Mar Dionysius, when the former broached the question of union with the Church of England.† The proposal was rejected by the Métran, and his congregation. Mar Dionysius died in 1808. Thomas Kathanar who was consecrated by him became his successor as Thomas VIII. He died in 1816. His successor Thomas IX. was an old incapable man, and was replaced by Itoop Ramban known as Pulikot Dionysius or Dionysius II. He died in 1818. Philoxenos the successor of Kurilos as Bishop of Thozhiyur consecrated Punnathara Dionysius or Dionysius III. With a view to effect a union † as proposed by Dr. Buchanan, the Church Mission Society began their work under favourable conditions, and the most friendly relations existed between the Syrians and the Church missionaries for some years to such an extent that the latter visited the Syrian Churches and even preached sermons. It was also seen at the time that what the Nestorian Church needed most was education for the Syrian clergy and laity, who were found to be sunk in gross ignorance. Accordingly in 1813, a College was opened for the Syrian priests and deacons under the management of the

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* *The Greek and Eastern Churches*, page 531.

† Such a union was never desired. The C.M.S. has always had for its sole aim to make the Syrian Church a missionary one.—Ed.

Rev. Joseph Fenn.* The Scriptures were translated. All this was done with the approval of the Métran, but the conservative party among them began to fear that the Syrian Church would be brought under Protestant control. The English missionaries were disposed to think that if the Roman corruption could be removed the Syrian Church would return to its original simplicity. But longer experience showed that it would require a radical reformation.

On the death of Dionysius III. in 1825, Cheppat Dionysius, who was consecrated by Mar Philoxenos, succeeded him as Dionysius IV. During his reign the missionaries were suspected of using their influence with the Metropolitan to win the Syrians over to the Protestant faith. The conservative party of the Syrians opposed this movement, and petitioned the Patriarch, who sent out a Bishop named Mar Athanasius. He had a large number of Syrian adherents, and was very much opposed to Mar Dionysius, whom he tried to excommunicate; but was soon deported by the Travancore Government at the influence of the British Resident.

The missionaries who superintended the education of the Syrian youths began to teach doctrines contrary to those of the Jacobite Church, and this gave rise to distrust and suspicion towards them. Bishop Wilson of Calcutta went to Kottayam to effect a reconciliation with them, but his attempts were not crowned with success; because they were reluctant to accept his important changes concerning their temporal and spiritual affairs, namely, doing away with prayers for the dead, the revision of their liturgy, and the management of church funds. The Church Missionary Society withdrew from all connection with the Syrian Church.† Since then, their work for the Syrians has been completely closed. Soon after, disputes arose in regard to the funds and endowments of the Seminary, and they were settled by arbitration in 1840, and the properties were divided between the Metropolitan and the missionaries. The latter had friends and sympathisers among the Jacobites, some of whom became members of the Church of England.

The Syrians were not satisfied with the consecration of the Metropolitan by Mar Philoxenos, and they, therefore, petitioned

* The Rev. J. Fenn did not arrive till 1817.—Ed.

† The C. M. S. has not withdrawn yet and funds of the Syrian Church support the C. M. S. College at Kottayam.—Ed.

the Patriarch of Antioch. Just then a party of the Syrians hostile to the Metropolitan sent a member of their community named Matthew to Antioch, and his arrival there was opportune; because the Patriarch was looking out for a proper man. He was welcomed and consecrated as Metropolitan in 1842, by the Patriarch himself. He returned to Travancore with the necessary credentials, and became the Metropolitan of Malankara under the title of Matthew Anastasius.* He put forward his claims to the headship of the Church. Mar Dionysius resisted his attempts and appealed to the Patriarch, denouncing him as one whose sympathies were inclined to the Protestant missionaries. The Patriarch sent out one Kurilos with powers to expel Matthew, and with the connivance of Mar Dionysius, Kurilos became the Metropolitan of Malabar, but his credentials were found to be forged, and this led to his flight. Athanasius was again installed in 1862. The Patriarch of Antioch himself visited Cochin and Travancore in 1874, and held a Synod at Mulanthurutthi in which resolutions were passed affirming the supremacy of Antioch, recognising Mar Dionysius as the accredited Metropolitan of Malabar, and also condemning Mar Athanasius as a schismatic. The Patriarch returned to Mardin but matters did not end here.

After the withdrawal of the Church Missionary Society from the Syrian Church, there were among the Syrians some who imbibed a love for the missionaries, appreciated their teachings and expositions of the Holy Scriptures and the use of prayer in the vernacular. Fortunately for them there was a pious kattanar or priest known as Abraham, who sympathising with the spiritual aims of the missionaries, returned to his parish at Maramannu, and resolved to carry out the principles which lie at the root of all religious reforms by conducting the worship of God and preaching in a tongue understood by the people. Among the changes introduced in his own parish were the restoration of the Holy Communion in both kinds, dispensing communion to the people during service, protesting against masses performed for money and abolition of prayers to the saints. Malpan Abraham became the Wycliff of the Syrian Church of Malabar; and the reform movement, having been started, gained more and more sympathisers. The clergy

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* Athanasius.—Ed.

to be mere adventurers, and some of them unscrupulous men utterly unworthy of the position to which they aspired. Those who performed episcopal acts and those who did not left behind them no evidence to show that they were accredited representatives of the Jacobite patriarch of Antioch. The Syrian Church was closely connected with the Patriarchs of Antioch for more than 200 years, and during this long period one Métran was consecrated by delegation of the Patriarch, and another by the Patriarch's own hands. All the rest were, so far as documentary or legal evidence is concerned, without authority and there was no proof that they were bishops at all. "The Syrian Christians," says Dr. Milne Rae, "have departed from the line of apostolic succession in which the Church of their forefathers subsisted; they have chosen to be of Antioch, and to desert the Church of Babylon; they have preferred succession from St. Peter to succession from St. Thomas, and they would now be Christians of St. Peter, for Antioch is St. Peter's Eastern chair." *

THE CHALDEANS.

The sect known as the "Chaldeans" is of recent origin, and originated in the year 1681, when the Nestorian Patriarch of Diarbekir, who quarrelled with the Catholicos, turned to the Pope who consecrated him "Patriarch of the Chaldeans," thus creating a new office on his own authority. The movement was the result of a Jesuit mission in the East, and the Chaldeans are a sect springing out of that mission. The Chaldean Patriarchs were invariably consecrated by the Popes, as might be seen among the successors of Sulaka. Etheridge says that the Chaldeans came from both sections of Eastern Syrian Christians—the Nestorians and Jacobites, and claims in support of this view the authority of Smith and Dwight. They are now found chiefly in the rural districts of the Tigris, and they are comparatively numerous at Elkoosh, where they have a large monastery known as Rabban Hormuz. They have a Catholicos at Bagdad. Abortive attempts at union with Rome have been made from time to time in other quarters; but the Roman Catholic propaganda never ceases its efforts to gather these far-off wandering sheep into its fold. In the eighteenth century it won over a small body of Nestorians at Diarbekir.

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* *The Syrian Church in India,* pp. 274-75.

death on the 14th June, 1911. Since 1907 Mar Timotheus has been their Metropolitan Bishop of Anyur.

There remains another branch of the present Jacobite Syrian sect, in which the bishops ordained their own successors without recognising the necessity of ordination by the Patriarch of Antioch. The members of this sect are found in Chavakkad.* They are the adherents of the Bishops of Anyur or Thozhiur near Chavakkad, a small see founded in the 18th century by Mar Kurilos who quarrelling with the Jacobite Bishop, Mar Thomas, got himself consecrated by one of the three Bishops sent out by the Patriarch of Antioch to validate the consecration of Mar Thomas.

Conclusion.

With the establishment of the Syrian Church in Malabar begins the history of Christianity in India. The tradition that the church, was founded by the Apostle Thomas is now being discredited by various authorities, although the Syrian Christians firmly believe in it. When it emerges into history it became a branch of the Nestorian community with the Patriarch of Babylon as its spiritual head. It was, in fact, the Nestorianism of Persia which prevailed in India. The existence of this Nestorian Church was troublous to the Portuguese who in great part succeeded in bringing it under the control of Rome. This was effected at the synod of Diamper (Udayamperur) in 1599 when the Syrian rite purged of its Nestorianism was retained. In 1653 many of its members revolted from the Roman control. A schism then followed, and in 1660 a Carmelite mission brought a large majority of the Syrian Christians to the fold of Rome. A remnant of the Syrian community became independent, and secured the support of the Dutch who were then masters of the coast. Hence arose the two great sects, the Syrio-Romans and the Jacobites. Other divisions also sprang up in later times partly owing to the disputes in Church government and partly owing to doctrinal changes.

L. K. Ananthakrishna Iyer.

(To be continued.)

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* More correctly, in the Ponnani Taluq of S. Malabar and in the northwest of Cochin State.—Ed.

NOTES OF THE MONTH.

A VERY striking speech was made by Mr. K. Chandy on the 1st May as President of the Travancore and Cochin Christian Congress which met at Tiruvella. It is now nearly twenty years since Mr. Chandy took his degree from the College, and he is at present one of the Deputy Commissioners in the Mysore State. In his presidential address he referred to several facts regarding the Christian community in Malabar which were significant and full of promise. The Christians form about a fourth of the population in Kerala. They are ahead of all other communities in the matter of literacy. There are hundreds of well-to-do landlords among them. They have started oil-mills and oil-engines, and they are running large industrial concerns. The spirit of evangelisation has of late touched some of their most brilliant young men. In all these facts Mr. Chandy recognized signs of life for which he was grateful, but there were serious defects to which he invited his hearers' attention and which he besought them with great earnestness to use all their power to remedy.

WHY, he asked, was it that after so many hundreds of years of Christian advantage there had not arisen among them a single person whose name was widely celebrated in religion, science, or politics? Some had blamed the climate as inimical to all enthusiasm, and others pointed to racial characteristics. But Mr. Chandy would accept neither explanation. There was always plenty energy in the community, but too often the energy had spent itself in strife between party and party. The real cause lay deeper. For one thing, there was a tendency to allow the feeling of independence, which all rejoiced to see so strong in the community, to degenerate into envy of those who had done better than themselves. For another thing, there was aversion to leadership: there was a readiness on the part of too many to see *others* rather than themselves working for the benefit of the community; and without public spirit progress was impossible. For a third thing there had been too little expansiveness. "The centuries when our ancestors were most caste-ridden and had the social status of Brahmans was the time when as a church and progressive community they were most inert." And in a paragraph of great importance, which we quote in full, and with which we close our notice of this most valuable address, Mr. Chandy thus speaks out of the fulness of his heart to his own people:—

"Imagine what our place in India would have been if, instead of saving our communal life as a respectable caste, we had lost it for the

sake of Jesus by going on with the work of evangelization and absorption of other classes. India was waiting for Christ then, as she is now. It is the western garb of Christianity that is repelling the Hindus and not the Christ. If Christ had been presented in eastern garb by our missionaries, as the embodiment of God's love to man and the fulfilment of Hinduism, these states and the whole of South India might probably have been homogeneously Christian, and more fit for progressive government than heterogeneous creeds can be. We failed in this duty. This failure it seems to me partly explains our poverty in religion and politics; and it is silly to believe that it is the climate and not ourselves that is responsible for the failure."

It looks as if the University of London were to be thrown into the melting pot again. The Royal Commission on University education in London which has been sitting for the past four years has just issued its report. The University of London has a history which is of no little interest to us in India seeing that it was the metropolitan university which served as a model for the Indian universities when they were established. From 1836, the year of its foundation, till 1900 the University of London was an examining university and nothing more. It was indeed prohibited from teaching. At first the University demanded collegiate instruction from the candidates for its degrees, although it took no part in this instruction, but in 1858 its degrees were opened to all who appeared for them, and attendance at college classes was no longer necessary. Needless to say the Indian universities did not follow London in this respect. In 1900 a new departure was made. The University became a teaching university, with an external side, under the control of a Senate of fifty-six members. This arrangement was confessedly a compromise. There were the two sides —the internal, consisting of those who were actual students in some of the schools or colleges under the jurisdiction of the University and the external, consisting of those who were simply examinees and whose only relation to the University was that of candidates for its degrees. The commission in its report considers this division very defective, but it does not propose to abolish the external side at once. Degrees may still continue to be conferred on those who regard the University purely as an examining body, but only "until there is a general understanding of the true meaning of a University education." In the meantime, and as we suppose, to hasten on this "general understanding," the University is to devote itself to the realisation of itself as a teaching body and the centre of those influences that make up 'university life.' On this basis, the University is to consist of constituent colleges and University departments. Only if a college is able to provide a full course for the first and higher degrees in any faculty will it be per-

mitted to become a constituent college in that faculty. The departments include for the most part professional schools. In addition to the colleges and University departments the Commission recommends that certain institutions should be regarded as recognised schools of the University. There are two other points in the proposals to which we would refer. One is that "the normal portal of entrance to the University would be a school examination, established on lines recommended, instead of the present matriculation." The other is what the Commission regards as the essentials of a University. They are expressed as follows:—"In the first place, the students must work in constant association with their fellow-students of their own and other faculties and in close contact with their teachers. Secondly, university work should differ in its nature and aim from that of a secondary school or a technical or a purely professional school. Thirdly, there should be close association of undergraduate and post-graduate work."

NOT a few movements have had their origin in Poona, but possibly one of the most fruitful for understanding of the Deccan was the foundation three years ago in that city of the *Bharata Itihasa Sanshodhaka Mandala* or the Indian Historical Research Association. Connected with this Association is a band of men who are enthusiastic in their devotion to Mahratta history. Two Mahratta gentlemen, Mr. Purushottam Vishram and Mr. Parasnis of Satara, have given liberally of their time and money to collect historical records and monuments. Two others have been putting their efforts into the publication of the fruits of these records as they bear on Mahratta history. The Association has set itself to publish the works of the Mahratti poets, as through them much light will be thrown on the times in which they lived. A few paid workers are to be appointed by the Association, as funds permit, whose duty it will be to go through the Deccan and gather together everything that has a historical bearing. Much is being done that is likely to place Sivaji and his times in a more accurate setting. Mr. Rajavade of Poona and Mr. Khare of Miraj are most indefatigable in their research and literary activity. Pecuniary assistance from indigenous sources has hitherto not been awanting, and the Government of Bombay has always been ready to assist all truly scientific historical enquiry and publication. It is impossible to set a limit to the benefits of such an association so long as it makes accurate history the goal of its endeavour. If Western India has shown and still shows such historical activity, may it not stimulate South India to a like movement? The material available in South India, as is evidenced by such results as the Archæological Survey has disclosed, is very rich. And there are countless records that do not come within the

purview of the Archæological Survey. If we turn over the pages of the various volumes of this magazine we see how it has been privileged to take no small part in stimulating historical research in South India and in adding to historical knowledge. It is to be hoped, however, that a more united effort may be possible in the future than has been made in the past, and that an association of earnest historical students may be formed in this part of India. All such investigation, however, is expensive, and the publication of results is beyond the liberality of most students. The formation of an association, that has no certainty of generous financial support, will lead only to disappointment. But there must be many in South India who, while they cannot engage in historical research themselves, are ready to hold up the hands of those who are writing the story of their country at first hand. Patriotism, we cannot doubt, will furnish the means as it will inspire the workers.

LORD HALDANE, as is well known, is engaged on the maturing of a comprehensive scheme of education in England. He attended a joint-meeting of secondary school and technical teachers on the 29th of March. Speaking on that occasion he said he was one of a band who were on a voyage of discovery and were determined to be fully acquainted with the facts before launching the details of the scheme which is in contemplation. What was needed was the establishment of a national system of education, but this could not be brought about without a very large expenditure. Money was needed, for instance, to raise the salaries of the secondary school teachers who were greatly underpaid. Money was needed again so that elementary and secondary education should no longer remain separate and distinct but as two successive stages in one complete system. The great defect in the English system he considers to be the position of secondary education. Germany has made the secondary school the pivot of her educational system. In England, on the other hand, the secondary school while correlated to the elementary school on the one side does not go far enough on the other side. For a great deal of the work done now in the universities is work that should be done in the secondary schools. If things could only be put right in the schools, then 'a secondary school certificate based on a record there would be the means of a pupil's entrance to a university.' Evidently Lord Haldane aims at a truly democratic scheme but if it ever comes into force—Demos will have to pay for it in two ways. His pocket will be the lighter, and the time that his children will spend at school will be longer. In England, as in India, the great secret of a true educational system is the education of public opinion. It must become plain that education is a boon, and that to obtain it sacrifice is a privilege.

LITERARY NOTICES AND NOTES.

Elementary Practical Mathematics, by John Perry, M.E., D.Sc., F.R.S. (Macmillan & Co.) Price 6*s*.

Any work by the founder of the new method of studying Mathematics is welcome. For the last forty years Professor Perry has been teaching this subject of Practical Mathematics and the present work of over thirty chapters includes the summary of the six lectures delivered by him in 1899 to working men in London and since published and republished by the British Government.

In his Introduction Professor Perry makes some very plain statements, " academic methods of teaching Mathematics succeed with about 5% of all students . . . they fail altogether with the average student." " There is always a difficulty in obtaining competent teachers." " The average English boy remains uneducated except through his sports ; he learns nothing in the class rooms." " The average boy cannot take to abstract reasoning and he is called stupid." Such sentences as these the author from his vast experience not only of teaching pupils and students but also of teaching the teachers of school pupils deliberately sets down as his firm convictions and when a master of his subject writes thus in no measured terms we must perforce agree with him. " I consider " he says " that no boy can get mental training through any subject of study unless he is interested in it and happy." With this opinion we heartily agree. " The methods of the ordinary schoolmaster are all opposed to this idea." Here we think that this statement might have truthfully applied to before the year 1900 but since that time Practical Mathematics has been taught with ever increasing success in the continuation evening classes especially to students studying Mechanical and Electrical Engineering for whom this work is written.

The book consists of chapters dealing with Arithmetic, Logarithms, The Slide Rule, Mensuration, Squared Paper, The Calculus, Compound Interest Law, Vibrations, Heat Problems, Telephone and Telegraph Problems, Vectors, etc. Each of these is taken up thoroughly, the first eighteen chapters being elementary, the remainder advanced. The book is written primarily for teachers and is not a cram text book at all. Each chapter is really a model one upon its own subject. The reading of the text is anything but "dry " for when speaking of the existing British arithmetical tables of length, weight, etc., not being decimal ones the author remarks " Truly it is only a special Providence that can have prevented the ruin of the English people." His hidden treasure story is cleverly told to explain the use of squared paper. One

remarkable feature of the work is the exercises given which are really *practical* ones which have not only been constructed but also verified in each case by the writer himself.

Anything from the pen of Professor Perry is authoritative and we are sure that where teachers and students diligently follow his methods success is assured. The present volume substantiates all that has previously been written by the author. Students are shown how to work problems by common sense methods and are then given experimental proof of the correctness of their results. This has been the method laid down since 1899 and the result is that (in Science classes held under the English Board of Education) there are at present more students of this subject than of any other.

The Heavenly Session of our Lord. An introduction to the History of Doctrine. By the Rev. Arthur J. Tait, D.D., Principal of Ridley Hall, Cambridge. London: Robert Scott, Roxburgh House, Paternoster Row. 6*s*. net.

THERE is probably no part of the Apostles' Creed which conveys less meaning to the average worshipper than the words 'He sitteth at the right hand of God the Father Almighty', yet the truth enshrined in them is one of the essential truths of the Christian revelation. The author of this book has set himself with painstaking and scholarly thoroughness to unfold, by an appeal to Holy Scripture and to the great writers of the church, the meaning of the truth. The book is not one likely to be read from cover to cover by the casual theological reader. It seems a long journey through all the references to the opinions of the early Fathers and their successors but to any one who follows the writer to the end there cannot fail to come a clear and wealthy conception of the meaning of the Heavenly Session of our Lord.

The chapters dealing with the High Priesthood of Christ are a valuable contribution to the discussion as to whether or not the Intercession of our Lord involves continued propitiation. Dr. Tait is very definite in his view that our Lord is not now engaged in the work of propitiatory offering. To quote his own words in the preface, 'If the Session of our Lord signifies, as I am persuaded it does, the cessation of propitiatory offering, we may not think of the Intercession as a continual process of propitiation.' We believe that the author has rightly interpreted the New Testament teaching on this doctrine.

Dr. Tait is very careful not to allow his book to drift into a mere academic discussion. Not only in the closing chapter but in other parts of the book he impresses us with the fact that the doctrine has an important value for the spiritual life.

LITERARY NOTES.

BY the death in April of Mrs. Cooper of Southgate at the age of 99 an interesting link with Dickens has been broken. She was the original of 'Little Dorrit'. By that name the novelist used to call her when as girl and boy they lived in the street in Somers Town, London, N.W. Dickens often, in later years, used to visit Mrs. Cooper's father. She preserved in her own house the bedstead on which Dickens slept when he paid these visits. Mrs. Cooper served only as the foundation of the character of the heroine of *Little Dorrit*: she was not in actual fact a child of the Marshalsea.

SIR MORTIMER DURAND has published through Blackwood his *Life of Sir Alfred Lyall*. It is the record of a faithful servant of Government, an able administrator, a fearless and resourceful official, a deep thinker, a sympathetic friend, a hard worker, and a fertile writer. In him the man of action was combined to a remarkable degree with the man of thought and the man of letters.

PROFESSOR L. T. Hobhouse's recently published work entitled *Development and Purpose* (Macmillan & Co.) after a searching analysis of the facts of science and experience reaches the conclusion that 'a purpose runs through the world-purpose. There is a mind of which the world-purpose is the object.'

READERS of *The Roadmender* will be glad to have a life of the writer of that charming volume, which has almost become a modern classic. The life has been written by her sister Mrs. Haggard in conjunction with W. Scott Palmer and is published by Messrs. Duckworth & Co. 'Michael Fairless' was the pen name of Margaret Fairless Barber.

DR. SVEN HEDIN will shorthy publish a third volume of his *Trans-Himalaya*, illustrated by a number of his own photographs and drawings. It is some three years ago since his first two volumes were printed. In this third one, a still further account will be found of the author's journey from the source of the Indus to Western Tibet. There will be an account of the work of former explorers across the Himalayas.

IT is good to see that a cheap edition of E. H. A's *Five Windows of the Soul* has been published by Murray. There are few books which give such a readable account of the five senses, and none that can compare with it in interest and charm of style. It is fifteen years since

Mr. Aitken wrote the book and the demand for it has continued ever since.

MADRAS receives attention from both the historian and the novelist in recent publications. Every one who has an interest in the story of Britain's oldest possession in India had been looking forward to the work on which Colonel Love has been engaged for many years. It has now been issued by Murray in two volumes under the title of *Vestiges of Old Madras*. It traces the history of Madras from 1639 to 1800. Col. Love's patient research and never flagging interest in the city with which he was so long associated are guarantees that his work will make most valuable reading. Mrs. Croker, who has already introduced a good deal of Madras and its ways in one of her previous stories, now returns to the same locale in *Old Madras* the publishers of which are Hutchinson & Co.

IN the last section of the *New English Dictionary* which has been issued 'snort' as applied to persons is defined as 'to express contempt or indignation by a snorting sound.' This definition is questioned by the reviewer in *The Athenæum*. He thinks that the snort which expresses contempt or indignation is more likely to attract attention than other forms of it, but that surprise, satisfaction, and admiration can all be signified by a snort.

WHILE Rudyard Kipling's books can be obtained in volumes which are accessible to all, they can now be had in a form which will satisfy the most fastidious book-lover and the man of means. The first two volumes of the Bombay Edition of Kipling have been issued. This edition is limited to 1,050 copies, the works will be completed in 23 volumes, and each volume costs a guinea net. Paper and type reconcile subscribers to paying over three hundred and sixty rupees for a complete copy of Kipling.

A NEW weekly journal was issued on the 12th of April. It is called *The New Statesman* and describes itself as a 'weekly review of politics and literature.' In its editorial columns it expresses its determination to approach social problems with 'something at least of the detachment of the scientific spirit.' The paragraphs and articles in the new paper are crisply written, and the Literary Supplement is full of fresh interest.

SCIENCE NOTES.

NEW lines in the spectrum of hydrogen have been obtained by Professor A. Fowler of South Kensington, corresponding to certain lines in the spectra of stars and nebulæ which had not hitherto been observed in the spectra of any terrestrial substances. These lines were attributed by Pickering and Rydberg to hydrogen, on account of their numerical relation to the well-known hydrogen lines, as indicated by the Balmer series. This has now been confirmed by Professor Fowler, who has found that on passing a strong electrical discharge from a condenser through a mixture of hydrogen and helium some of these "cosmic" hydrogen lines are obtained. Photographs which have been taken of the ultra-violet lines show others also which had not previously been detected in stars and nebulæ.

A SYSTEMATIC investigation of the periodicity of sunspots is being carried out by Professor H. H. Turner. He finds not only periods of 11¼ years and 156 years but also periods 13 and 15 years and is still engaged in the analysis of the fluctations recorded with a view to making a complete determination of all the harmonies.

A NEW form of stomatograph has been designed by the Cambridge Scientific Instrument Company. It is intended to record the amount of opening of the stomata, or pores of a plant leaf, and the special interest of the apparatus consists in a new form of electrical recorder. The leaf is placed between two glass cups and air is sucked through it at a gentle pressure, a head of ½ inch of water. An electrically operated pump produces a vacuum in the tube connected with the cups, and each stroke of the pump is electrically recorded on a rotating drum. The duration of the stroke is inversely proportional to the area of the open stomata of the portion of the leaf under test.

DR. ROSENHAIN, of the National Physical Laboratory, who has done so much work on the structure of metals and alloys, has recently been investigating their behaviour when raised to relatively high temperatures in a vacuum or in air. His results confirm the view that the crystals, even of a pure metal, are held together by an amorphous (undercooled) cement, which is harder than the crystals at ordinary temperatures, so that fracture and deformation take place in the crystals, whilst at higher temperatures the cement softens, so that the crystals can be pulled a part with little deformation. At certain temperatures

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE problems arising out of the war in Turkey form the subjects of two of the articles in the May number of the *Contemporary Review.* The first place in the number is given to an article entitled *Albania and the Allies* by Mr. H. N. Brailsford; and Dr. Dillon in his article on *Foreign Affairs* deals with such questions as Panslavism, the conflicting claims in the Balkans, and the mainspring of Austria's policy.

For the powers, says Mr. Brailsford, the practical issue in connexion with the solution of the problems raised by the war is centred in Albania. Other questions must be settled by the allies themselves; but in regard to Albania, it depends on the will of Europe, and not least of all upon the direction of British diplomacy, whether a new State shall come into being with the means and promise of an independent future. It is inevitable that the attitude of Western countries should be sceptical and even a little unfriendly to the Albanians. They are known to outsiders chiefly as a turbulent race which has risen periodically against the Turks and which in its northern half contains the last survival in Europe of a barbarism which has changed nothing but its weapons since the dark ages. Those who for this reason find it difficult to think of the future of the Albanians as self-governing with hope or even with interest forget, says Mr. Brailsford, the desperate plight from which the other Balkan peoples have risen to liberty and civilisation. Even the northern tribes are not lawless, and though they proved intractable to the Turks they will not be difficult to manage when their own chiefs are taking their share in a national government.

Why have the Albanians been so much slower in development than the other races of the Balkans? In ancient times they gave patriots to Greece and statesmen to Turkey. In modern times they have failed to attain cohesion and a sense of racial unity. This failure Mr. Brailsford attributes mainly to the lack of a National Church. The Orthodox Church has been everywhere the active exponent of a Hellonic propaganda since the Greek Kingdom was created; and the Bulgarians achieved nationality and competed successfully with the Greeks and Servians only after Russia favoured the creation of their schismatic Exarchist Church. The Albanians, divided between Moslems, Orthodox, and Catholics, sought to find in the cult of their neglected and persecuted language a bond of union and hope, and a

nationalist movement along this line was started, to be repressed, however, by the Young Turks. This movement differed from other similar Balkan movements, chiefly in its tolerance in matters of religion and in its avoidance of bloodshed.

While hopeful that there is a bright future for Albania, provided the Powers allot to her a territory compatible with economic independence, Mr. Brailsford admits that great obstacles will have to be surmounted by the new State. Too many of Albania's men of position and influence have had their training in the corrupt school of Turkish politics. Much will depend, he thinks, on the choice of a Governor; who should probably be neither Moslem, Orthodox, nor Catholic. Finance will be the first great difficulty, and a generous loan or subsidy from Europe will be an indispensable condition of success. But the country is not without potential riches, and if its young men of birth and wealth will turn their attention to its development and place themselves under wise guidance, progress will be rapid. Mr. Brailsford is not afraid that progress will be retarded by religious divisions. Religion, he says, sits lightly on the Albanians.

The question what should constitute Albania appears to be a somewhat difficult one. Two primary considerations must be kept in view in the determination of what districts should be included in the new state. Would the fate of any particular district be happy if the district were placed under the sway of the allies? Would the inclusion of the district in the Albanian State be necessary to the future well-being of the state? The answers to these questions, Mr. Brailsford says, would not always be the same. In the case of Scutari the decision is easy, for Scutari is a purely Albanian town. But in regard to other towns and districts, the question whether they are to belong to Albania or to the various allied nations is a difficult one to settle. If the Powers are kind and fortune favours it, the Albanian race, Mr. Brailsford remarks in conclusion, may yet add something of value to the common stock of European culture.

Dr. Dillon deals with the so-called Panslavist crusade, of which Dr. Daneff was the figure head, and which for a time caused considerable disquiet in Russia and Europe generally until the Government of the Tsar put its foot down. He also deals with the question of our indemnity and the relation of the Allies to the Ottoman debt. He repeats his condemnation of Bulgaria for resuming hostilities, and ridicules Dr. Daneff's argument for a war indemnity that Bulgaria was put to enormous expense on account of Turkey's obstinacy. The allies, he says, will receive no money from Turkey, and they will be obliged to take over a fair share of the Ottoman debt. The question of the disposal of the

Islands of the Ægean he also says, will now be settled in consonance with the wishes of Italy, which are not favourable to the claims of Greece. In regard to points of dispute between Bulgaria and Greece and Bulgaria and Servia, Dr. Dillon says that these States have nothing to gain by adopting a grasping policy, and expresses the hope that on grounds of humanity and irrespective of narrow political considerations they will compose their differences speedily and satisfactorily. In regard to the motive underlying the policy of Austria, her great aim is the establishment of a close economic union between herself and the Balkan peoples. He gives figures showing that Germany and Austria-Hungary are Bulgaria's best customers, and hazards the opinion that Bulgaria and Roumania will treat Austria as their friend.

Indian readers of the *Contemporary* will turn with interest to Dr. R. F. Horton's article *What we are doing in India*. Dr. Horton is not one of those visitors to this country who think that they can learn all that is worth learning about it in a few weeks or months. He realises the inadequacy of his equipment for pronouncing a verdict on things Indian, and in particular laments his ignorance of Sanskrit. There are certain things, however, he says, which become clear to a visitor to India at the present time and in the present circumstances; and it is the object of his article to record some of these.

The first thing that Dr. Horton sets down as one of those on which light has been thrown by his visit to this country is the efficiency, the value, and the beneficence of the British administration. He had read so much against the Government of India, the selfishness, the scorn, the blindness of the rulers, the oppression and extortion of the rule, that he was totally unprepared for the facts which continued to confront him from the first to the last day of his stay in India. He notes the absolutely ubiquitous operation of the Government and its paternal character; and he records his conviction that the Indian Civil Service has established a tradition of sound, disinterested, and beneficent administration. In so large a body of men as the I. C. S., he says, there are inevitably some who are inferior, with bad tempers, low motives, and defective sympathies; but even these are dominated by the spirit of the whole administration, which is efficient, merciful, and essentially Christian; and he thinks the administrators might without offence be more frank than they are in declaring their Christianity. Obviously this remark is not meant to be of universal application, for there must be a considerable number of the administrators who are not professed Christians, and a very much larger number whose profession of Christianity is plain to all.

The second noteworthy thing recorded by Dr. Horton is the extent,

diversity, and effect of missionary enterprise in India. Before his visit, he says, he had no idea of the extent and nature of missionary operations in the country nor of the achievements and hopes of the missionaries. His impression is that the whole missionary force is seeking more and more to act in unity, to adopt a policy of mutual support, to avoid friction, and to manifest that unity which Christ desired as the mark of His disciples. Dr. Horton believes that the missionaries are right in taking long views, and he looks forward to the day when, "not by individual conversions, but by a great national movement, India will recognise in Christ her one hope of unity and salvation, and a nation will be born in a day."

What he calls the "subtle charm of the Indian people" is the next thing referred to by Dr. Horton. This charm can only be understood from close contact with the people, and it is a charm which does not fail them even in their religion. Their gods are demons to be propitiated rather than divinities to be loved; but they themselves are vastly better than their gods. Yet there is another side to the picture, which Dr. Horton calls the gangrene of Indian life and which he attributes to the philosophy that lies at the back of all Indian life and practice. This is the lack of any sense of the true distinction between right and wrong, or between truth and falsehood, and the lack of the true instinct of pity.

The last thing noted by Dr. Horton as having impressed him is the hopefulness of the task which lies before the British nation in India. In the accomplishment of this task the Government, he thinks, is doing its duty. 'Is the Church doing hers'? he asks. The actual achievement proves that if she were to give her soul to save India, she could accomplish the task.

Mr. Holford Knight deals, from a sympathetic point of view, with the claim of women to be allowed to practice as barristers and solicitors in England. It might be held, that a bar in nature prohibits the acceptance of the usually imposed tests of fitness in the case of women, and that women should be debarred from following the legal profession as a matter of social expediency. It is the duty of women who are seeking to enter the profession, he says, to convince educated men and women that these objections do not hold. The three main objections advanced against the admission of women to the legal profession are: (1) That physical disability would seriously interfere with the proper discharge of the duties required; (2) That defects of temperament and mind in women would lower the standard of professional conduct; (3) That a grave interference with the course of justice, owing to sex influence, would follow. Mr. Knight deals with

these objections *seriatim*, and concludes that they ought not to be allowed to bar the way to the admission of women to the legal profession. He cautions advocates of women's rights against supposing that self-interest is the main cause of hostility actuating the general body of the Bar against the admission of women, and at the same time pleads for a proper consideration of their claims at the hands of the profession. In conclusion he calls attention to the national import of the claim.

Mr. A. M. Brice gives an interesting account of recent legislation in England for the prevention and punishment of crime. While the old Criminal Law sought to prevent crime by terror and to regulate, sanction, and provide a legitimate satisfaction for the passion of revenge, the modern Penal Law minimises and even appears at times to extinguish the motive of revenge. It is a weapon of social defence, becoming more and more highly tempered by justice to the individual criminal. Mr. Brice gives illustrations of this from the operation of the Probation of Offenders Act of 1907, and the Children's Act and the Prevention of Crime Act of the following year.

Canon Glazebrook discusses the question of another revision of the English Bible, and the Rev. Cavendish Moxon writes on *The Christian Idea of God and Recent Thought*. Mr. E. Cecil Roberts contributes an article on *The Ascendancy of Wordsworth*; Rev. A. J. Whyte describes a pilgrimage made to the places referred to in Browning's *Sordello*; and Mr. J. G. de Montmorency, in the Literary Supplement, writes on *Shakespeare and Pictorial Art*. The other articles are *Co-Partnership in Land and Housing*, by Lord Henry Bentinck; *Home Rule and Imperial Unity*, by Mr. J. G. Swift Macneill; *Wagner in 1913*, by Mr. Ernest Newman, and *Count Széchenyi and England*, by Professor Marczali.

THE FORTNIGHTLY REVIEW.

IT is a pleasure to find among the political articles of this review one such as that contributed by Sir Max Waechter, J. P. The title *England, Germany and the Peace of Europe* suggested the recurrence of the familiar statistics, statements and discussions about Dreadnaughts, the balance of power, the rivalries and strategies of the different nations. Instead of these we have a deliberate and frank appeal to the two nations to lay aside their suspicions and shake hands.

The writer sets forth views founded upon 'impressions obtained through long conversations . . . with the leading statesmen of Europe.' Drawing attention to the fact that the Balkan question has been settled without the great European war which many statesmen declared to be inevitable he seeks to show that the danger of such an outbreak arises from the unsatisfactory political organisation of Europe. The

system whereby Triple Alliance confronts Triple Entente or any similar grouping of the powers is, in the writer's opinion, the root of the evil. Although the members of Alliance and Entente (Austria, Germany, Italy and Britain, France, Russia) may present a united demand to any power, however weak that power is, it may ignore that demand with as little risk as Turkey ran in the past and why? Because no sooner does the policy endorsed by the signatories of the European concert approach execution than the rivalries of the different nations come into play and nothing can be done without risk of a general conflagration in Europe.

Although the group system may be an advance on previous arrangements and may have prevented the aggression of one particular nation, still the fact remains that it practically prevents united action and it has not prevented a terrible rivalry in naval and military expenditure. Every year, we are told, under stress of the endeavour to maintain the balance of power European nations expend on armaments far more than they spend on education, sanitation and schemes of social betterment together, and this expenditure increases year by year at a constantly growing rate. The expenditure on armaments, absorption of the most vigorous manhood and stress of taxation involved therein is enormous and, economically speaking, profitless. And all this energy, population and capital might be employed to beneficent ends.

These points are illustrated by figures and statements, *e. g.*, more than 1,000,000 people emigrate every year from Europe through economic pressure which is caused largely, if not chiefly, by the burden of armaments which weighs down the nations.

What is to be done to stop this dreadful armament competition and the increasing burden on the nations which it entails? Agreement to limit armaments is not promising so long as the spirit which inspires the group system prevails. Can nothing else be done? Sir Max Waechter proposes the unification of European nations on a federal basis.

This course would unite the states in one single body and also leave to each state the fullest measure of liberty to deal with its own affairs in its own way. The example of Switzerland is taken to illustrate the possible success of this course. In Switzerland there are twenty-five cantons each with a constitution, government and parliament of its own and yet the Swiss are a united people. Half of the nation is Roman Catholic and half Protestant and yet the Swiss are a united people. Some speak French, some German, and some Italian and yet the Swiss are a united people. Strong as their individualism is and assertive as it is under the present system they remain a united people. Cannot this system be extended to Europe

with hope of a like success? As a result of such an arrangement war among the federated nations of Europe might become as unlikely as war among the federated states of Australia.

The next step is to consider the obstacles to such an arrangement and we are face to face with the differences between the leading nations: Germany and Great Britain. The union of these two nations would become the nucleus round which the other nations would gradually adjust themselves into one coherent body. But how is this initial union to be effected? Sir Max Waechter answers this indirectly by giving reasons why the two nations should be friendly: a truly remarkable series of statements.

'Nature, history, and tradition have evidently meant Great Britain and Germany to be united. The British and the Germans are of the same race. They have sprung from the same stock. Their languages are very similar, and their views are almost identical in all the things that matter. Church and School are the two greatest influences in national life. They form the character of the people. It is significant that the same religious ideas prevail in Germany and in Great Britain. Both countries have refused to accept a religion and a church discipline at the bidding of an absolute church domiciled in a foreign country. Both have fought for a national religion and for the democratisation of the church. Both have become strongholds of Protestantism. Great Britain and Germany have been equally strongly convinced that the people should be well educated. Hitherto the British have copied German education to a large extent, but now the British educational methods are being largely adopted in Germany. The British have made war upon many European nations, but they have never fought against the Germans. On the contrary British and German soldiers have fought shoulder to shoulder in numerous battles during many decades down to the crowning Anglo-German victory of Waterloo. Lastly, the two countries are bound to one another by strong economic bonds. A glance at the official statistics published by British and German Governments shows how closely English and German trade is interwoven, how indispensable one nation is to the other. From information which the Board of Trade supplies it appears that exactly 10 per cent. of the whole foreign trade of the British Empire is trade with Germany . . . . It will be noticed that no less than 18 per cent. of Germany's foreign trade is carried on with the British Empire.

What are the causes of hostility? Trade rivalry? But that is not a reason for hostility. The trade of the two nations would suffer terribly as a result of war between the powers, and a prosperous cus-

tomer is a larger buyer than a weak and crippled customer. Germany's need of colonies? This is surely no good reason against a federation which would result in colonies being open to all the nations of Europe. Resentment against Britain's jealousy of German colonial expansion? This idea has too slender a foundation in fact to desire more lengthy treatment than is afforded by the list of treaties settling the territorial claims of the two nations since 1885. The list comprises twenty-seven different agreements by which German and British statesmen have amicably arranged their claims. While in addition to all these an Arbitration Treaty has been concluded with the intention of rendering a conflict between the two nations impossible.

Looking at Anglo-German relations from another point of view Sir Max Waechter finds a warm admiration of German thought among the intellectual leaders in Britain from Carlyle to Haldane. Evidence of Britain's admiration for Germany may be educed from the regions of administration, education and social legislation.

There follows upon this, interesting statements to the effect that British prejudice against Germany is not deep and should be easily removed by frank discussion. German commercial competition and foreign policy has served as a stimulus to British enterprise. On the other hand German antagonism to England is very widespread, principally among the masses, a declaration of war at the time of the Moroccan trouble would have been eagerly welcomed by the German people without thought of the consequences. But this prejudice has been artificially created and although generations would pass before it evaporated in the normal course, before the combined propaganda of right thinking men in both countries it will speedily disappear.

After showing in a paragraph or two that such an endeavour would not compromise French and Russian interests but lead to their advantage, Sir Max Waechter announces that a League has been formed with rooms at 39, St. James's Street, Piccadilly, called the European Federation League of which Sir Francis Trippel is secretary with the object of receiving suggestions and encouraging the co-operation of all who desire to promote the Federation of Europe.

The article is a notable one: clear and purposeful. The situation is handled in a practical and business-like way both with frankness and tact while in addition to those referred to in the article many cogent motives to the furtherance of the desired understanding will suggest themselves to the mind of the reader.

COLLEGE NOTES.

In more than one place i last month's Magazine it was made plain, by different writers writing independently of each other, that the so-called opposition to ıe vernaculars is opposition to the re-introduction of the old, barrenpundit style of studying and teaching these languages and is conceived ı the interests of a practical and virile study calculated to make livig languages of them, capable of conveying the new and larger though and needs surging in the minds of the people. This is a distinctii which we wish that our friends, the advocates of the pundit sysm, would pause to consider and appropriate before they condem their opponents as ill-wishers of the vernaculars. The Christiarnissionaries, it is true, are interested in putting an end to the sterilespectability of the vernaculars; but they are as much interested in iasing life into these languages as into the people who speak them, foriey realise that if the heart of the Indian people as a body is to be tched and stirred in its innermost recesses it can only be through thvernacular languages. How keenly and fervently those interested ihe spiritual elevation of the people desire to see the vernaculars rise fn their age-long sleep and become endued with vitality capable of expssing new and living thought and feeling, may be gathered for instanfrom the following excerpt from an article on *Indian Music in the Chtian Church* contributed by the Rev. H. A. Popley to the *Young ì of India.* Citing Sir Narayan Chandavarcar's statement that whhas kept up the heart of the Hindu is the music, the poetry and the of the saints of the Bhakti school the writer proceeds to say: he natural vehicle of religious emotion in India is poetry and mu:and it is most desirable that the praise, confession and thanksgiviof the Church should be lyrical and not prose as in the Western Chh. The effect of a beautiful lyric of confession, sung while kneeling most impressive and far more stimulating than a confused mumbf prose sentences. When the Indian is deeply religious, he naturakpresses himself in song, and our services will be far more indigenon form and method, when we introduce such lyrical prayers into tl Then the Psalms should be chanted in Indian fashion in a poeticam. The beautiful Devaram verse-forms and melodies of South Indbrm a fitting vehicle for the wonderful devotion of the Psalms. leed vernacular Christian poets who will be able to render the Psalnto devotional verse. To young men I would say that, in order tcsess the power not only to do this but

to appreciate it, there must be devotional study of the vernacular literature of Hindu devotion. Then again, the sermon in our Christian Churches should get out of the rut of Western forms and find an Indian form which will be better appreciated by the people of this country. The exposition of a story or a passage interspersed with lyrical illustrations is an indigenous mode which may be commended." The writer recommends the use of the violin and condemns the harmonium as an accompaniment to Indian sacred song. These observations apply, says the *Indian Social Reformer*, with as much force to the Brahmo and Prarthana Samajes as to Indian Christian Churches.

It will be seen that far from wishing for the extinction of vernacular forms of expression—in speech or in music—the Christian teacher as well as the Indian reformer seeks to elevate them by fitting them to become vehicles of the highest thought and feeling. Nothing can be farther from the truth than to say that opposition to the re-introduction of the pundit into our schools and colleges is a phase of unpatriotism. One might with equal justification claim a monopoly of patriotism for social conservatism and religious orthodoxy, forgetting that patriotism, like physical force, is both static and dynamic.

WE are able to give the following particulars regarding the new appointments to which reference was made in these Notes last month. Mr. F. W. Buckler, a distinguished student of Trinity Hall, Cambridge, has been appointed temporary Professor of History, to act for Mr. Macphail, during the latter's absence on furlough. The Rev. Andrew Templeton, B.D., has been appointed Professor of Economics and Philosophy. Mr. Templeton, who takes the place of the late Mr. Craig as the representative of the Church of Scotland on the staff, is a distinguished graduate of the University of Glasgow. Mr. Buckler is expected to arrive early in July, and Mr. Templeton towards the end of September. Information has also been received that a Professor of English (we are not able to give his name) * has been appointed, and will arrive with Mr. Crawford in July. We stated last month that a Professor of Chemistry had been secured. This, unfortunately, turns out not to be the case, the man appointed not being able to come. It is hoped, however, that another appointment will soon be made, and that a successor to Mr. Wilson will be in Madras to commence work after the Michaelmas holidays. Meanwhile efficient local assistance has been secured.

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